

Jihad!



Holy War?

Volume 3, No. 2

December 1998 - January 1999

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DEPUTY CHIEF OF CHAPLAINS
FOR RESERVE AFFAIRS

Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Chaplain Corps Colleagues,

By the time this issue reaches you, all of us will be well into the winter holiday season. Some will celebrate with lights a victory over impossible odds. Others will remember the birth of a Saviour, or make a renewal of commitment to obedience through fasting. All Command Religious Programs will be striving to meet the challenges of a demanding and rewarding season, and chaplains will be heavily involved in the life of their communities.

In my years as a chaplain, priest, and Bishop, I have seen over three decades of such seasons and celebrations. The traditions are heartwarming, the spiritual renewal refreshing, and the building of community is a reenacting of God's continual creation. I have also noted one other thing: some clergy seem barely to survive the season, pray for its end, and dread its approach again.

Clergy by nature and tradition are giving people; we are also frequently persons who are hyper-responsible. In the holiday season this can translate almost directly into both overwork and the intense drive to do more, lest some be disappointed. The result is a religious leader who has missed the message, joy and renewal that the season brings to others.

Let me suggest some things to keep in mind at this busy time. The celebration you are preparing doesn't have to be perfect; it can't be, for only God is perfect. You can't meet all expectations all the time; only God is both omniscient and omnipotent. You can't anticipate every requirement or circumstance; only God is prescient. Do you see the not-so-hidden message here? We are God's servants only and don't have the ultimate responsibility.

By all means, we should take our duties seriously but by all means, not so seriously that we ourselves miss the significance, joy and refreshment of the season. Those things are for us too. Hopefully, you hear God saying that. If not, please hear me. Take care of yourself, enjoy, feel the awe and mystery, let God give to you through others as God gives to them through you. And may the richest blessings of the season come to you and abide with you and your family throughout 1999.

Peter H. Beckwith



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Jihad and Islamic Fundamentalism: One and the Same?

BY LT M. MALAK ABD AL MUTA'ALI IBN NOEL, CHC, USNR

Contrary to popular belief, *Jihad* and *Islamic Fundamentalism* are not one in the same. In fact, the phrase "Islamic Fundamentalism" is a "western" phrase, which has been haphazardly applied to series of circumstances and events whose origin probably began in the Southwest Asia.

In truth it is the residue of years of 'Western expansionism and colonization' throughout those regions. Thus, what has resulted from these invasions of societal autonomy is bitterness brought on by the loss of the individual and, in many cases, cultural identity. In short, the loss of one's sense of self. Through inculcation, value systems and beliefs that were centuries old were openly challenged and, in some cases, refuted. Entire generations engaged in a 'cultural' civil war. The old, in an effort to hold on to the values of their fathers, fought hard against the young, whose heads were filled with the bright and shiny promise of the new ways; all in an exhausting effort to stave off their assimilation into western values, ideals and religion. In the end, freedom was achieved, but there remains today both a physical dependency and cultural uncertainty. Therefore, many of the internal conflicts and violent outbreaks we see today are those factors playing themselves out as entire peoples struggle now to regain a true sense of self: culturally, socially, politically and economically. In the midst of this is the intimately defining effects and dependency the aforementioned elements have in and to the religion,



Muslims participate in the annual pilgrimage to Mecca

al Islam.

Thus, based on these factors, it must be pointed out that the word '*fundamentalism*' does not exist in the Arabic language nor is there any word within that language which is remotely comparable to it or its concept. Accepting this, it must be further accepted or at best considered, that the context of its meaning is not simply foreign but in fact, nonexistent as it applies to the Muslim psyche. Given this reality, the only thing that remains is **JIHAD**: 1) Jihad al Akbar - physically fighting against the enemies of Allah, and 2) Jihad al Nafs - fighting against one's own evil traits and trying one's utmost to be a better person in the sight of Allah.

**JIHAD IS THE WAY TO
FIGHT TYRANNY AND
INJUSTICES AND TO
ESTABLISH A JUST PEACE.**

*"Praise be to Allah, man's Lord, who
bestowed the Qur'an on us,
showing the ways of goodness
and bestowing guidance, making it a
constitution in which future happiness
is latent in this kingdom as well as in
the hereafter."*

The word "Islam" is derived from a root which means "peace and submission," that is the attainment of peace through submission to the will of Allah and Qur'anic teaching. The attainment of peace is not only for the inner soul, in which we must have spiritual peace, but also for the Islamic Ummah (Community) and the world at large. Among the attributes of Almighty Allah in the Holy Qur'an it is mentioned that He is "the source of peace and bestower of security." (59:23) The establishment of spiritual as well as world peace and security must, therefore, be the daily objective of every man and woman

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Jihad (continued from page 3)
on earth.

The Muslim greeting every morning begins with: "Peace be unto you, and the mercy and Blessing of Allah." The Qur'an condemns all those who disturb peace on earth. It says: "Do not promote disorder on the earth after peace is established." (7:56-57) "Do not go about committing iniquity and causing disorder, on the earth." (7:75, 11:86, 29:37) "They seek to create disorder, and Allah loves not those who create disorder." (5:64) Therefore Islam is the religion of peace and Muslims are commanded to work for peace. (2:29)

Our Holy Prophet (may the peace and Blessings of Allah be upon him [SAAW]), was a shining example of peace and cooperation. From the first day of his mission to the people of Mecca, he preached with reason, kindness and persuasion and avoided compulsion. Because Islam is the religion of peace and reconciliation with the followers of all other faiths, it extends the hand of cooperation and friendship on the basis of a common attitude and faith:

"Say, O people of the Book, come to an agreement on a principle common between us and you, in that we worship none but Allah and that we associate no partner with Him, and that some of us take not others for Lords beside Allah." (3:65)

The messages of our Holy Prophet to the Christian and Jewish leaders of his time, as shown in the following letter, were full of warmth and promised friendship and cooperation. It is his letter to the monks of the monastery of Saint Catherine in Mount Sinai, he wrote a covenant

to those who adopt Christianity, far and near;

"We are behind them. Verily, I defend them by myself, the slaves, the helpers and my people because they are my subjects and my allies. I hold out against anything that displeases them. No compulsion is to be on them. Neither are their judges to be changed from their jobs, nor their monks from their Monarchism. No one is to destroy, damage, or carry away anything from their churches to the Muslims' houses. Anyone acting in such manner would break God's covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they abhor. No one is to force them to leave or oblige them to fight. The Muslims are to fight for them. No female Christians are to be married to a Muslim against her wish. She is not to be prevented from going to her church to pray. Their churches are to be respected: they are not to be prevented from repairing them nor is their sanctity to be violated. No one of the Nation is to disobey this covenant until the Day of Judgement and the end of the world."

While Islam is the religion of peace and cooperation, it also draws the attention of mankind to the reprehensible causes and events which disturb or violate peace and security on earth. Aggression and the domination of one group of people over another is not acceptable in Islam. In this connection, the Qur'an refers to Pharaoh and his treatment of the people of Israel. (28:5-7)

"Pharaoh's end and that of his nobles and army became a terrible lesson for all succeeding generations." (10:91-93)

International law and treaty obligations which our Holy Prophet always respected constitute another important element of peace and international cooperation. Islam pays great attention to international obligations and recommends that treaties be drawn up in clear language in order to avoid misunderstanding.

The breach of treaty obligations with a view to securing a greater advantage is prohibited in the Qur'an. (16:96) Since Islam is the religion of peace and international cooperation, it strongly objects to aggression being enacted upon another through political, economic, and racial domination, or any form of compulsory dictate. Therefore, the Muslim, in defence of peace, must observe and embody the Islamic concept of '*Jihad fi Sabal Allah*' (to act in the way of Allah), beginning with '*Jihad al Nafs*' and extending its application in the further defense of Islam and Islamic interests as individual situations dictate (i.e. *Jihad al Akbar*).

Therefore, Islam has two important objectives: to live in peace and to preserve peace. For this purpose Jihad has become the cornerstone of Islamic behavior. We must make Jihad first against our "Nafs" and the "devil" and then against those who disturb peace and violate Muslim security.

The word Jihad is derived from Jahada which means "he exerted himself." Thus, literally, Jihad means exertion, striving; but in the juridical-religious sense. It signifies the exertion of one's power

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Thoughts from the First USN/CF Exchange Chaplain

BY LT ROBERT HUMBLE, CF

It was quite a shock to leave the minus forty winters of Edmonton, Alberta, and arrive in the ninety plus temperatures of Virginia Beach. My five children lay prostrate on the floor the day we moved in. With the power turned off, and no air conditioning working, the temperature in the house had risen to well over one hundred degrees Fahrenheit. The movers unloaded the moving van without a word of complaint, stepping over and around the bodies on the floor. But in my house, the misery was utter and complete. A cry went up from the children of Israel... *"You have brought us here to die!"*

Two days later, the power came on, and I adjusted the A/C to feel more like Edmonton. The maple leaf went up outside our house. Neighbors began asking, "Y'all from Canada?"

For me as a Canadian, serving with the world's largest Navy is a once in a lifetime opportunity. Our single biggest difference is in the scale of operations. As of this date, the USN Chaplain Corps has 933 active duty Chaplains. The entire Canadian Forces (CF) is served by only 133 Chaplains.

In Canada, chaplains must be prepared to serve in all military environments: Army, Navy, Air Force and Training Systems. Although CF chaplains put on a distinctive environmental uniform when they are recruited, and continue to wear that uniform wherever they serve, they can receive orders for any billet. So it is not unusual for a Padre in navy

blue to be out on parade with soldiers dressed in green, or air personnel dressed in light blue.

This mobility between services marks us as a "purple



Chaplain Robert Humble, CF, baptizes a baby aboard HMCS Qu'Appelle

trade". We move between distinctive environments, regardless of uniform. Like medics, clerks, or posties, we go where we are needed.

Padres were not always a purple trade. Before 1967, Canadian chaplains remained within their chosen elements. The present Chaplain Branch in Canada grew from roots within the British Chaplain Services where Army, Navy, and Air Force chaplains had always been distinct from one another. Our British roots are the reason we are still called "Padres".

Chaplains in the RCN began their first appointments in 1941, during the Second World War

when as many as 53 Padres were on active duty with Canadian ships. The same war eventually established 209 chaplains in the RCAF.

In 1967, the integration of all services required that all elements of the Chaplain services unite into one administrative body, regardless of service. They still continued to be separated by denomination, Protestant and Roman Catholic. As a result of that practice, manning levels back then were twice what they are now. Many positions were duplicated to accommodate religious preference.

Certain chaplain billets are still designated by specific denomination in Canada. As an officially bilingual country we are comfortable with having more Roman Catholic chaplains in a French speaking unit such as a base or a ship.

Still, Canadian chaplains must be prepared to minister in both languages, for they may well be the only religious support available to members, afloat or ashore.

By 1993, the Government of Canada was committed to downsizing numbers in the Canadian Forces. Fiscal restraint had become a reality for the Department of National Defence. The Chaplain Branches (P) and (RC) came under close scrutiny, and the cost of doing business was closely examined. Our senior chaplains were able to establish that 85-95% of ministry was common to all chaplains, whether Protestant or Catholic. The ten percent difference usually involved denominational instruction and the sacraments. The need to "do more with less", coupled with

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Within the Chaplain Corps Family



IN MEMORIAM

CDR Norman L. Auerback, CHC, USN (Ret), survived by his sister, Sandy Auerback, 808 Comet Drive, San Mateo, CA 94404-1838

Charles John Bickel, father-in-law of LT Keith Adams, CHC, USNR, Chaplain Resource Board, 9591 Maryland Avenue, Norfolk, VA 23511-2993

Reverend Cortez Davis, D.D., USN (Ret), father of CAPT Wayne Bumbry, CHC, USN (Ret), USCG HQ, 2100 Second Street SW, Washington, DC 23095

James Pascal Gilbert, father of LCDR James P. Gilbert, Jr., CHC, USNR, Naval Hospital Pensacola, 6000 West Highway 98, Pensacola, FL 32512-0003

Elizabeth McClanahan, mother of CDR(Sel) Robert McClanahan, CHC, USN, R 10, Penlow Road, Lawrenceville, NJ 08648

William H. Morton, father of LT Joel Scott Morton, CHC, USNR, 1220 USS Daniel Boone Avenue, Kings Bay, GA 31547

CAPT Charles E. Raynal, Jr., CHC, USNR, survived by his wife, Laetitra Raynal, 3600 Rivers Avenue, Charleston, SC 29445

Ora Smith, mother of LT Lawrence C. Smith, CHC, USNR, Commander Regional Support Group, Norfolk, VA 23511-2393

AWARDS

Meritorious Service Medal

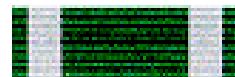


CDR Lawrence Hicks, CHC, USN
NAS Pensacola

CDR John Wohlrabe, CHC, USN
Naval Training Center, Great Lakes

LCDR Salvador Aguilera
U. S. Naval Academy

Navy / Marine Corps Commendation Medal



LCDR Paschal Dawson, CHC, USN
Naval Training Center, Great Lakes

LCDR H. Frank Holley, CHC, USN
Naval Station Mayport

LCDR Ronnie Carl King, CHC, USN
USS McKEE (AS 41)

LT John T. Lee, CHC, USNR
1st Combat Engineer Battalion

LT James Robinson, CHC, USNR
5th Battalion, 10th Marines, 2d MARDIV

Exchange Chaplain (continued from page 5)

the occupational study, brought about the next level of evolution. In 1995, the Protestant and Roman Catholic Chaplain Branches were integrated into one Branch.

At present, we do not have rabbis or imams in the CF Chaplain Branch. This is mainly due to the makeup of religions reflected in the service. As of 1995, there were only 46 Jewish members of the CF, and 28 Moslems out of approximately 60,000 serving members in the Forces, so they are still a relatively small group in the total number.

One common trait Canadians share with the USN is that our fastest growing religious designation is "No Religious Expression" (NRE) – No Preference. The military of both our cultures sadly reflects a growing spiritual vacuum. It is no surprise that both nations are now working hard to establish new training in Ethics.

The present Canadian Chaplains Forces Protestant Branch

is a blend of Anglican, Baptist, Lutheran, Presbyterian and United Church of Canada. These still predominate although clergy from the Free Methodist and Pentecostal traditions have also been recruited. And, of course, your USN exchange Chaplain (Bob Lancia), an American Baptist, serves with us now. He is homeported in Halifax, Nova Scotia.

Our Roman Catholic chaplains fall into two groups: priests and Pastoral Associates. The military rate of Pastoral Associate (PA) was established in 1985 to offset the shortage of Catholic priests. Men and women with a background in theology or religious education were recruited. While not all candidates had the same education as their priest colleagues, they had lay theological formation and training similar to ordained chaplains. Today, lay Pastoral Associates continue to take a very active role in our



Chaplain Branch. Padre Lawrence MacIsaac, the senior PA in the Branch explains their ministry saying that a Pastoral Associate cannot preside at the Eucharist, cannot hear Confession, and cannot celebrate the Sacrament of the Sick, since the normal minister of all three sacraments is an ordained priest. The mandate received by a PA does, however, give him/her the

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Navy / Marine Corps Achievement Medal



LT Tadeusz Gegotek, CHC, USNR
Naval Training Center, Great Lakes

LT Edward J. Nash, CHC, USNR
USS McKEE (AS 41)

RP2 Arturo L. Correos, USN
Armed Forces Staff College

RP2 James A. Maraan, USN
Naval Training Center, Great Lakes

RP2(FMF) Mario Padilla, USN
10th Marine Regt., 2D MARDIV

RP3 Lawrence E. Pieper, USN
Naval Reserve Force, New Orleans

Humanitarian Service Medal



LT Dean L. Hoelz, CHC, USNR
10th Marine Regt., 2nd MARDIV

Fleet Marine Force Ribbon



RP3(FMF) Jeffery Kelley, USN
1st MARDIV FMF (REIN)



Certificate of Commendation

RP2(FMF) Mario Padilla, USN
10th Marine Regt., 2nd MARDIV

Enlisted Warfare Specialist

RPC(FMF) Kenneth Mendiola, USN
USS TARAWA (LHA 1)

Senior Sailor of the Quarter
RP2(SW/AW) B. J. Thomas, USN
USS PORT ROYAL (CG 73)

Jihad (continued from page 4)

to the utmost of one's ability in following the path of Allah. This is why the word, Jihad, has been used as an antonym to the word (qu'ud) in Islam.

***Not equal are those believers who sit (at home) and receive no hurt, and those who fight and strive in the cause of Allah with their goods and their persons. Allah has granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home)."* (4:95)**

The above quoted verse speaks eloquently of the fact that Jihad (striving) is just the opposite of idleness.

It is necessary now to winnow out one mistaken notion which has taken hold of the minds of so many people. The Jihad is often confused with the word Qital (fighting) and these are used in one and the same sense, whereas the Holy Qur'an has made a clear distinction between them. *Jihad fi Sabil Allah* (fighting in the way of Allah) refers to an all-round struggle, (i.e. fighting for the sake of the Lord.) The above mentioned verse (4:95) bears ample testimony to this fact. The Holy Qur'an has clearly pointed out that Jihad denotes two kinds of striving: striving with the help of Allah-given faculties, both mental and physical, and striving with the help of other resources which man has at his command.

There are many scholars within the Muslim faith who maintain that Jihad is an all-around struggle that makes it obligatory for Muslims to employ all their powers, whether in the form of intellectual or physical capacities or through their

gift of speech, their moral strength, courage and steadfastness in the face of hardship or their worldly riches.

The Holy Qur'an has elucidated this point in various Surahs (chapters). I have reproduced one of them below in order to explain the true nature and significance of Jihad in Islam:

***"And strive hard for Allah as is due unto Him. He has chosen you, and has imposed no hardship on you in the matter of religion, the faith of your father Ibrahim."* (22:78)**

Finally, this verse from the Holy Qur'an sums up the spirit of Jihad in Islam. It is a striving in the way of Allah, and has a far wider scope than mere fighting. The Holy Prophet (may the Peace and Blessings of Allah be upon Him) explained the true qualities of a *Mujahid* (one who strives in the path of Allah) as follows:

"The Jihad against the enemies of Allah at the risk of one's life is only part of the struggle which a true servant of Allah wages against his own self for the sake of his Lord. This striving against the evil tendencies which have dominated his mind and heart is more important than fighting against enemies in the outside world. It is, in fact, the basis on which the struggle in the path of Allah can be successfully launched."



Chaplain Noel is the first chaplain of the Muslim faith on active duty in the Navy. He is stationed aboard Naval Station, Norfolk, VA.

Exchange Chaplain (continued from page 7)

authority to preside at Liturgies of the Word, and to preach at these liturgies. As lay military chaplains, PAs can baptize when priest chaplains are absent; they may preside at a marriage in special circumstances, and they may bring the Holy Eucharist to Celebrations of the Word with communion during military operations.

Last year on my tour in Bosnia, it was my privilege to serve the Canadian AOR with two other Chaplains, a Methodist and a Roman Catholic PA. In the seven months of our deployment together, I cannot remember a situation where Padre McLeod was hampered in ministry because he was not a priest. David was fully present in faith and witness, and obedient to Canon Law and tradition. After 12 years in ministry to the military, there are still many chaplains (RC) I cannot identify for certain as priests or PAs. This is probably a good sign: they are seen first and foremost as Canadian Forces Chaplains.

Over the next two years I hope to fulfill the other mandate given to me – learning as much as I can about the life and work of



Chaplain Robert Humble, CF

an USN Chaplain. You can find me at NAS Oceana Chapel, or e-mail me at AIMDCHAP@aimd-exchange.spear.navy.mil

Notes from Our Detailer

BY CAPT T. C. CARTER, CHC, USN

From my first days on active duty until my last tour, I wondered what went on in the detailing shop. How could those folks put out all those orders, take all those phone calls, and make so many people both satisfied and angry! Well, now that I'm the

detailer, I'm learning the in's and out's of the job, discovering that the "mystery" of detailing is really rather simple in theory. It only gets complicated when you get down to the practice of the craft.

I thought you might like to know what I'm learning, so I've asked the Chaplain Resource Board to give me space in *The Navy Chaplain* to share with you what the job is teaching me.

The "mystery" of detailing, as noted above, is rather simple. Simply put, detailers match people to billets. Now, if you have 900 billets and 900 bodies (the approximate number of chaplain billets and chaplains), you would think that in any given fiscal year, you've got 300 billets coming open and 300 chaplains to fill them.

Match them up at the beginning of the year, and the detailers and order writer can go on vacation the rest of the year! Ah, for simplicity.



Bureaucracies cannot abide simplicity, so we must complicate a rather simple matter. We throw in the **Triad of Detail-**

ing. Now, not only must we send one person to one billet. We must also consider: 1) the personal desires of the chaplain; 2) the career needs of the chaplain; and 3) the needs of the Navy.

What a mix! We listen to you to get a sense of what you want, i.e., your **personal needs**. "I want East Coast so that I can be close to family." Then we throw in the **professional needs** to ensure that you are getting the variety of experience you need in order to be competitive for selection to higher grades. "You need a challenging billet at sea in order to be competitive for 0-5." And then the **needs of the Navy**.

"We've got this opening at Camp Fuji that you're just right for!" When we are discussing assignments with you, there are only so many jobs available at your PRD that require your grade and other qualifications. And in most cases, those jobs don't stay on the "market" too long. We also assign a priority to those jobs; e.g.,

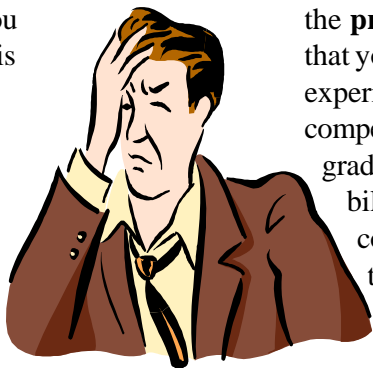
a forward deployed ship will get a chaplain before a stateside naval station.

What we have here is not just 900 complicating factors, but at least 3600 (900 billets + 3 factors x 900 chaplains)! Have I thoroughly confused you? Good! You're at the same point I am, so we can learn together.

Right after we moved to Millington, we experienced an electrical failure which left us literally in the dark in our office (we have no windows). The phones still worked, so when I answered the phone and told the chaplain we were in the dark, he dryly commented "Yes, we know that!"

My desire over the next year or so is to shed some light on the "mystery" of detailing so that you can better understand the process that has such an impact on your life and the life of our Sailors, Marines, Coast Guardsmen, and their families.

Chaplain Elkin, Chief Ross, and I request your prayers as we serve you.



Romanian Chaplain Corps Reborn

FROM U. S. SIXTH FLEET PUBLIC AFFAIRS OFFICE

To most westerners and former Cold War warriors, an active Chaplain Corps and militaries formed on Soviet doctrine would seem to be a conflict of systems. But - the times are changing.

"More and more Romanian military commanders are asking for their own Chaplain. First, they see our work in other units. Then, they realize we can help them solve personnel problems and handle unpleasant events," said Reverend Father Ion Ilinca, Deputy Chief of Chaplains for the Romanian Armed Forces concerning the re-emergence of his nation's military chaplaincy. Father Ilinca was visiting the U.S. SIXTH Fleet Chaplain, Navy Captain Bill Weimer aboard the USS LA SALLE (AGF-3) during her recent port visit to Constanta, Romania August 29, 1998.

Several former Warsaw Pact nations now have military chaplaincies: Czech Republic, Hungary, Poland, Croatia, Slovakia and Romania.

"In Romanian history, the church and the military have always been pillars of our country. Now, we are working together again!" said Ilinca.

In 1850 there were Romanian Orthodox priests working with the military. In 1870, Romania established its Chaplaincy and they operated similarly to U.S. chaplains and held military rank during both World Wars.

"Our military chaplains ceased when the communists just passed a small law," Ilinca explained, "decreeing, 'there are no

chaplains in the armed forces' but we re-established our Chaplain Corps on October 11, 1995 under the Ministry of Defense (MOD)."

MOD headquarters in Bucharest is where Father Nicolae Constantin, the current Chief of Chaplains, and Ilinca have their office. Romania now has 38 chaplains, 37 Romanian Orthodox and 1 Roman Catholic.

"Our goal is to train 20-25 chaplains for the military each year.



RP1 Ed Snyder, Fr. Ilinca, and Chaplain Bill Weimer aboard USS LA SALLE

Photo by PH3 Renso Amariz, USN

The first Chaplain course finished in April 1996. Interested priests apply and take an 'exam' in November, similar to one given priests who want a large city parish. In January, they take the six-weeks training course at our military academy. Upon completion, they are assigned as chaplain to an Army,

Navy, or Air Force Command."

Ilinca is a priest in the Romanian Orthodox Church. As a young man he served in the Romanian Army almost two years, in airborne - getting his wings with eight jumps. Next he worked in an aircraft production plant a few years before entering the Theological Institution in 1984. Ordained in 1989, he served a parish near Bucharest for six years before joining the Romanian Chaplain Corps in 1995.

"Ours is a long history of nationalist pride. Romania was not so obedient to the Soviets," said Ilinca. "We did not support their invasion in 1967 into Czechoslovakia. We called ourselves, 'the happiest barracks in the Soviet camp', and it was our sense of humor that helped us through the communist reign."

"Even under the USSR and Nicolae Ceausescu's severe reign," he explained, "we sought to be somewhat independent by doing everything ourselves - with no imports or help from the Soviet Union! Ceausescu wanted to build up Romania industrially, and that caused hardships."

Before saying good-bye to his colleague in military ministry, Chaplain Weimer prayed with and for Chaplain Ilinca, who, in turn, offered a similar prayer - saying, "Tonight at the end of this day of friendship between two new Chaplain friends of Romania and the United States, I will just pray myself...." He did [pray], for God's blessing on them both as Chaplains and the military personnel God called them to serve.

New Resources

Passover supplies. The Jewish Passover will be celebrated next year from 01-08 April.

Please keep the following information in mind when ordering supplies. Overseas or deployed units need to order supplies
NLT 02

February, 1999 and stateside installations need to order them NLT 23 February, 1999. All supplies are available from the JWB Chaplains Council and must include the price of shipping FOB New York City.

More information can be obtained from your Claimant chaplain or by contacting Rabbi Nathan Landman, JWB Chaplains Council, 15 East 26th Street, NYC 10010-1579. 212/532-4949 or Fax: 212/481-4174

Here are some excellent titles of books which can serve as important reference resources:

Minority Organizations: A National Directory. The most comprehensive single volume citing 5,800 African, Hispanic, Asian and Native American organizations. Includes professional associations, service agencies, civil rights groups and related publications. ISBN: 0-89434-176-6. \$49.95

Culturgrams: The Nations



Around Us. Vol. 1: The Americas and Europe. Vol 2: Asia, Africa, and Oceania. Invaluable four-page summaries of the cultures, traditions, lifestyles, geography, climate, population, education, society, government, etc. of over 160 countries. Excellent resource for port visits to foreign countries. Vol. 1 - \$35.00, Vol. 2 - \$45.00, Set: \$80.00

Volunteer America: A Comprehensive Guide to Opportunities for Service, Training and Work Experience. Around 90 million Americans participate in volunteer activities each year. This directory describes thousands of organizations which offer opportunities for service and was developed by Harriet Kipps, who received a special White House commendation for her activities on behalf of volunteerism. ISBN: 0-89434-169-3 \$89.95

All of the above may be ordered from Garrett Park Press, P.O. Box 190, Garrett Park, MD 20896. Add 5% for shipping.

Practical Scripture Study for Catholics. The *Breaking Open* series combines contemporary scholarship with a readable pastoral style. Numerous reflection questions make it ideal for group Scripture sharing as well as for individual Bible study. Through a prayerful reflection on the stories of the Gospels, the authors discover the message, helping readers recognize

their own story and how God works in their lives. Titles in the series include: *Breaking Open the Gospel of Matthew: The Sermon on the Mount*. B3208, \$9.95; *Breaking Open the Gospel of Mark*, B1922, \$8.95; *Breaking Open the Gospel of Luke*, B1388, \$5.95, *Breaking Open the Gospel of John*, B2198, \$9.95. Available from St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, OH 45210-1298. 800/488-0488

Ministry Now: A Practical Resource for Leaders in Ministry. *Ministry Now* is a powerful preaching tool containing sermons, illustrations and articles of effective, seeker-targeted ministry. Truly a tool for leaders of 21st century churches. Available in three formats: print (\$39.00/year), diskette (\$59.00/year), and internet-based online service (\$49.00/year). May be ordered from Ministry Now, P.O. Box 1976, Marion, OH 43306-4076. 740/375-2325.

God Rides a Yamaha: Musings on Pain, Poetry, and Pop Culture, by Kathy Shaidle contains bonecutting zipperwit essays telling one woman's experience with the mysterious, incurable auto-immune disease known as lupus. Luckily, the same disease that crippled her physically also strengthened her faith - and her sense of humor. Winner of four literary awards. Available from Wood Lake Books and Northstone Publishing. 800/299-2926, Ext. 200, or email: rhondap@woodlake.com. ISBN: 0-896836-24-0. \$9.95

CRB Recommendations

Guiding Children Through Life's Losses: Prayers, Rituals & Activities, by Phylis Vos Wezeman, Jude Dennis Fournier and Kenneth R. Wezeman. A good resource for helping groups of elementary-age children deal with such issues as someone's terminal illness, floods and natural disasters, living with a disability or moving away. 16 issues are covered that explore the feelings that go with the particular loss or issue, a short scripture reading, a ritual such as drawing something or lighting a candle, a sharing time, then a closing prayer. Recommended to have on hand, to aid in ministering to those who grieve yet are often forgotten. ISBN 0-89622-938-6. Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355, c. 1998, 67 pages. \$9.95. 800/321-0411

Saints for Our Time, by Ed Ransom. This book presents a saint for each day of the year, in a highly readable format. The saints are shown as real people who experienced many of the same problems, hopes and fears that we do. The ones covered in this book represent a wide variety of cultures, upbringing, race and times. It is an excellent beginning resource to draw from for genuine role models and inspiration. It would also be a great aid for a section in a Daily Devotion in the field. ISBN 0-89622-921-1. Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355. c.1998, 287 pages. \$14.95. 800/321-0411

Understanding and Counseling Persons with Alcohol, Drug, and Behavioral Addictions, by Howard Clinebell. (Revised and enlarged edition.) The subtitle for this book is "Counseling for Recovery and Prevention using Psychology and Religion."



Drug addictions and behavioral addictions are only given a chapter each. For the rest of the book the chapters emphasize alcoholism, with "other addicted persons" brought in generically. There is a good

coverage of healthy versus unhealthy religion and ethics, and the difference between Recovery Spirituality and Addiction Spirituality. The section on work addictions may be disturbing to some chaplains and line officers. ISBN: 0-687-02564-8. Abingdon Press, c. 1998, 506 pages. \$35.00

The Family Handbook, edited by Anderson, Browning, Evison, and Van Leeuwen. This encyclopedic volume brings clarity and focus to a multitude of family issues. The expert contributors deal with practical and important questions, thereby providing information of significant usefulness to social workers, therapists, lawyers, ministers, and health care professionals. An extensive directory of family resources provides the reader with helpful and practical information. ISBN 0-664-25690-2, Westminster John Knox Press, Louisville, KY, c.1998, 345 pages.

In Whose Image, edited by John P. Burgess. Recent developments in the biological sciences pose challenging questions to the church's theology and, especially, to the church's understanding of what it means to be human, that is, in the image of God. These essays by Reformed pastors, scientists, and theologians put science and faith into dialogue. Study guides accompany each chapter, making this book a uniquely helpful resource for individuals and church groups. ISBN 0-664-50025-0, Geneva Press, Louisville, KY, c. 1998, 140 pages.

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